The way of RECONCILEMENT

Of all ſuch as wiſh well to their Countrey, occaſioned by the Comment upon the late Petition for Peace.

Let Mercy and Truth meete together, and let Righteouſneſſe and Peace kiſſe each other.

THE dangers of the City and kingdome ariſe from the diviſion of the Inhabitants, every good mans endeavour ſhould therefore be to make men to be of one minde, and to draw neighbours nearer together in love and unity: no man is to be deſpiſed or rejected, but to be wrought upon by all loving endeavours: ſurely then it was not well done of him who undertooke to comment upon the late Petition for Accommodation, to ſtyle it a *Frivolous Paper*, wherein ſo many men were engaged: nor to ſtile them friends of the devill and Antichriſt, promoters of prophanneſſe and idolatrie, the errours of mens judgements, or corruption of their affections might from a Religious hand have found a ſofter

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ter dealing then that preface doth afford, and more profitable
the Common-wealth: Pertinent and soft language (as pa
ceeding of love) being the best for convincing the understand
ing, or perswading the affection: nor needed he to have dec
phered the chiefe composers in such odious Characters, as Pa
tentees, Malignants, and Delinquents, there being among
them many that have not yeelded assistance to the publike cau
of the Common-wealth, through scruple of conscience, as n
knowing it to be just and good, which is not to be wonder
at, since there is such liberty given, or taken to defend the op
posite cause, by the most able Sophisters the Universities, o
City affords, and that both in Bookes, and Sermons, from a
cient, and too much reverent Divines. Concerning men so de
ceived, time were better spent in rectifying their judgement
with better principles: and as for the ruder sort, uttering u
seemly speeches, and cursing of truth, their error also might b
shewed them in termes of love, manifesting a desire ro reclaim
them, and in case of obstinacie, no doubt the Magistracie a
just punishment will force them into better disposition; for
becomes not those that seeke for peace, to be unquiet, and unc
vill themselves. As for the Comment it selfe, it was done t
soone, being before the Parliament had condemned the sam
and is of evill example to the businesse of Petitions in genera
it being equally free for all men to present their desires, and
man should prevent the sense of the Parliament, by his priv
interpretation, every man being free to consider what he pet
ons for, and the Parliament only to judge; and for the ma
of his Comment, every man knowes it to be an easie matter
make a bad interpretation of any thing whatsoever: The
High Commission and Star-Chamber proceedings will fu
informe as much; and therefore though not to justifie the Pe
tition it selfe) yet it is very likely the Comment seemes to ma
judicious men, to be strained and wrested to the very worst th
can be, and if any one should undertake the defence thereo

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Dr. Ferns Booke not yet burned as it, and all of that nature, must be before the Parliament can prevaile upon the judgements of the deceived people.

What cannot art and ſophiſtry make good? And therefore it had been better the Petition had been left to the Parliament, to whom it was directed. The Parliament would ſoon have diſcovered their aymes, as knowing full well the conſtitution of the preſent ſtate of the Kingdome, the tempers of all men, as well their friends as enemies, and can throughly diſcerne the conſequences of this Petition, and no doubt are provided to prevent the miſchiefes by ſome intended, and though it be good ſervice privately to intimate to the Parliament, the feares and jealouſies we conceive of publike dangers, yet it canuot be convenient to publiſh our private thoughts thereof, for ſo inſtead of preventing, we may inſtruct the malicious into deſperate practiſes. Notwithſtanding all this, the intention of the Commentor was ſurely very hearty and honeſt, and in his Comment ſome good things are to be found, as where he tels the Petitioners of a fault that many of them be ſuſpected to be guilty of, and that is too eager a deſire to ſave their monies, and by this Petition to worke ſuch a diſturbance as might divert the proceedings in hand for aſſeſſing their eſtates: but another thing we might have likewiſe probablie ſuſpected too, and that is, that the malignant Miniſters being now upon their proofe and tryall, have not failed to adviſe this Petition to divert that proceeding: he that ſhall conſider how of late they have preached for peace, though they know the Parliament for ſafety of the people are neceſſitated to take up and continue in Armes, may juſtly preſume their politicke heads are not abſent from this worke, and indeed it may concerne all ſorts of men to marke thoſe that cauſe diviſions amongſt us, eſpecially thoſe that doe it with peace in their mouthes. Another good thing the Comment hath afforded us, where a hint is given of the power of the Parliament, affirming, that although we may plead property in reſpect of the Kings taxing without Law, yet we can plead no property to the Parliament, in a time of imminent danger, into whoſe diſpoſall we have committed our eſtates and all that wee

have, which we never did unto the *King* : Had those words (*in time of imminent danger*) been left out, as well they might (for we have without any such condition or respect committed all that we have unto their disposall) it had been then a sentence worthy to have been written in gold, nay, in the hearts of every Englishman, and if once well digested, the Parliament could not want friends to goe through with all their undertakings, but it is not rightly understood, for there are Bookes lately published of purpose to possesse the people, that the King is a part of the Parliament, and by his negative voice able to oversway all the rest : witnesse the answer to the Observator, Printed at Oxford, a doctrine destructive to that golden sentence, the being of Parliaments, and the preservative thereof, the safety of the people. Had the Commentor cleared this worke, he had deserved much thankes, however this shewes his meaning to be good, and that he would have every man satisfied in the most necessary truth, That the Parliaments may justly dispose of the estates of all men for the publike good, whereof they are to be sole judges, and no man ought to inrerrupt them therein. This is the only passage tending really to union, and to invite all men to adhere to the Parliament, and to the preserver of all liberty and freedome, and were his counsell taken therein, how happy would this Kingdome instantly be; Men may flatter themselves how they will, but it is impossible that the present distempers can ever have an end, untill all men in generall doe take part with the Parliament, and freely tender their estates for the publike service of the Common-wealth : and if they would doe it, it were impossible for all the power of their adversaries to make them miserable : and if they had done so ere this time in the City, the businesse had been done and finished ; and therefore the Petitioners are abused, if they be made believe that the Parliament doth not seeke all meanes that can be for a good and just end of all these distempers : the fault is in themselves, if either have shewed evill affection unto the Parliament, or

ood neutrall, and thereby have given hope to the adversary to
nde the City divided in it selfe, and by their example the
hole kingdome, as in part is already too sadly to be seen; and
erefore if they will shew themselves considerate men, let them
longer intreate that of the Parliament, which is in their own
wer to procure unto themselves, that is, a certaine and dura-
e peace, without the least bondage and slavery, which with-
adhering to the Parliament they shall never have. Were
y not better trust the Parliament in this worke, then any o-
r? Would they have but patience, and suspend their feares
ching the businesse of Religion, and ayde the Parliament
oughly, they should then see how far the Parliament would
from wronging them, yea they should see that from Parlia-
nts proceeds the best satisfaction and reality; and from their
posers nothing but delusion, and in the end confusion. Those
t will not be warned before hand, must be sorry afterward.
o man need to be startled from yeelding obedience and assi-
nce to the Parliament through any scruple of conscience oc-
ioned by any place of Scripture: for the Scripture is not the
e of our Government, and so neither of our obedience: the
wernment of *England* being a compact of the people within
mselves, and the Scripture commandeth all Covenants and
mpacts amongst men to be kept inviolably: no man whatso-
r being free from punishment for the breach of oaths, or
mpacts; It were madnesse to thinke that the Scripture pa-
nizeth any injustice, especially in a publike Magistrate, or
t in such a case the people should have no just meanes to
ieve themselves, and punish the Oppressor: to abuse
e Scripture is a crime deserving the greatest punishment,
remisnesse wherein, cannot but bring plagues and judge-
nts upon a Common-wealth, and it should be consider-
before it bee too late. As vaine also it is for any to bee
rtled at the Oath of Supremacie which never was intended to
ove the King a supreame above the Parliament, but only the

Supreame Magiſtrate in oppoſition to the Pope, or any other forraign power, nor yet by the Oath of Allegiance which never was intended to binde the ſubject from obedience to the Parliament, the maker thereof, but was made after the Gunpowder treaſon, to diſtinguiſh betweene Papiſts of quiet diſpoſition, and ſuch others as in their hearts maintained the like bloody Maxime that the Powder-traytors did; neither ſhould men be affrighted at the Parliaments arbitrary power over all mens perſons and eſtates, for the Kingdome cannot be ſafe except they both have and exerciſe ſuch a power; for how elſe in caſe of danger (the them appearing) ſhould the people be provided for: They are intruſted with the preſervation of the people, preſerve them they cannot but by meanes, that is, by raiſing of men, money and other proviſions of armes and ammunition: and being the publike good (whereof they are the ſole Judges) every man in the Common wealth ought to beare his part: wherein ſome may be ready and willing, as being ſencible of the danger; others may be ſo wrought upon by the ſubtilty of them that ſeeke to deſtroy them, as they may be obſtinately unwilling to afford any aſſiſtance at all; in this caſe what ſhall become of the Common wealth if the Parliament had not rights an Arbitrary power, to compell thoſe that are unwilling and inſenſible to ſuch a diſburſment as to them ſeemes juſt neceſſary, and in caſe of obſtinacie to puniſh as they ſee cauſe and as may ſtand with the preſent exigents of the kingdom being neither bounded by Lawes nor Preſidents, for the time of Parliament all Lawes, Cuſtomes, and Preſidents ſubmit unto them, all power of the kingdome being ſolely in the Lords and Commons in time of Parliament, and the effect thereof in the Votes of the major part aſſembled: And being thus underſtood, the moſt rationall government in the world and being defended by the people is the moſt abſolute for the preſervation of the people from tyranny and oppreſſion of any government in the world: being without poſſibility of

K. James his Apologie for the Oath of Allegiance, p. 9. 10. Printed 1609. April 8.

igoo ſuch inconveniences, oppreſſions, and tyrannies, as did the Senate of *Rome* or *Athens*, nor ſo ſubject thereunto as *Holland* or *Venice*, or other States now extant, being more changeable in the perſons, and the choyce of each of them to be moſt free: ſo as the people being carefull in the choice, no inconvenience can ever happen, and if any ſhould, it cannot continue long, a Parliament being of right to be called once every yeare, as former Parliaments have enacted. Would every good man conſider heartily with his owne underſtanding, it were impoſſible but they muſt even burne in zeale, and be ready to ſacrifice their lives and eſtates in defence of their owne Birthright, the power and Priviledges of Parliament, and account them all Traytors to the Common wealth (the greateſt treaſon that can be) that take armes againſt them.

FINIS.